Approaches in Work

Quotes by Mr. W. Nyland

Overview, Introduction, Prerequisites.

The question of Gurdjieff and the ideas - and what is written in All and Everything, which is the book Gurdjieff left - together with another called Stories about Remarkable Men, has to do with possible development of Man - man's consciousness and conscience. And it is meant to give a certain method by which a certain part of one's brain can be developed and then become a real conscious state. He distinguishes between four different levels of consciousness of which the first one is, of course, ordinary physical sleep; the second one is what they call a waking, sleeping state, which also is sometimes called unconscious; the third level would be Self Consciousness; and the fourth Cosmic. We are primarily interested in seeing what may be necessary to go from the half-waking, sleeping state into a state of Self Consciousness. Sometimes it's called Work, Work on oneself in order to develop something that can start to function, what we also call - in an "objective sense." And that therefore the aim of Self Consciousness is to make out of a man, who is at the present time unconscious, a person who is conscious and conscientious and who has a will. M1595

But what the assumption is, that a totality of the possibility for a man and which he has now potentially - is not developed well enough. So that he then, if he could develop that, could become a full-grown Intellectual center and body, and that then that body we call sometimes a Soul of a man. M1595

The purpose is of course gradually to develop one's mind and also to develop whatever still can be developed of one's Emotional body. Because in that sense then, man could become complete having three bodies which in accordance with a certain Law of Three could be fused into an entity - which when it is an entity could go over into a Cosmic conscious state. The development of an Intellectual body should start with a realization that it has to be based on the accumulation of certain facts, which are truthful. And that man's mind, as it is at the present time, is not a good instrument for giving facts in an absolute sense. ... So the function of the little "I" is to endow it with the possibility of that form of truthfulness. M1595

It is exactly the same with the creation of an "I," it is exactly the same with the creation of a Presence to oneself. The creation of "I" is a little bit more Mentally tinted; the creation of a Presence to oneself is an Emotional quality. This particular mental quality, which we have called now Objective faculty, is created on account of the Wish for man to be free. And it comes from his Emotional state. M1595

The reason why Gurdjieff starts to emphasize the necessity of an "I" is simply that an "I," as conceived and perhaps created, and as being fed gradually, becoming then the totality of something as an entity representing consciousness and conscience, that then a man who has this "I" has a guide for future development for all three centers. And that the centers then should develop simultaneously and not one after the other - so that there could be produced a certain harmony between the centers by the mere fact that all of them become active at the same time. So one must look at the development of "I," in the first place, as a mental function, but then immediately taking on a relationship towards the other centers... M1595

That then this "I" could continue to Observe the behavior forms of the physical body, and that constantly the Wish being Present, there would be a kind of a rotation between the mind, and the physical body, and one's feelings. And that that could be described as a dynamic triangle into which the three points are represented by the three centers, and the totality of the triangle describes the process. This question of a three unity - of that what becomes then for man a totality of himself - is an indication of the possibility that whatever may be acquired as a result of an Intellectual function, now functioning in an Objective sense, that that then is of use to the other two centers. And this is what I meant by the simultaneous development of all three centers. M1595

The fact must remain that man must learn to have a true position of himself in the relation to the totality of the Cosmos. He may not understand it, but he may know that he fulfills a certain function on Earth and that the Earth fulfills a function in the solar system. And that the Planets belong to our Solar system, and that the Solar system we are familiar with, fulfills a function in many Solar systems of the Universe including further and further the Milky Way and that what one calls the Sun Absolute. That man in his own state represents a Solar system of his own. M1595

So above, so below: That a man considers that what he is, at the present time, you might almost say inferior as it is because it is undeveloped, still in the state in which it is unconsciously already representing the possibility of what might become - in which his physical body represents the earth of this little solar system - of man's own kingdom - in which his feelings are the planets and in which the consciousness that he calls his mental functioning at the present time is the sun. And that man as he is now is completely topsy-turvy because the physical body is the more pronounced predominant feature of his solar system; and that his mind does not know sufficiently how to function. In other words, his mind is the servant and the body is the king. And the possibility of changing would mean that the mind could become real consciousness, like a sun, shinning and maintaining, and that the earth, that is his body, could become the servant. The process of wishing to develop, and developing consciousness and conscience, is to put the physical body in its proper place.... M1595

The first thing that is necessary on the part of anyone interested in Work is that he already knows a little bit about his own life. Because Work can only be approached

when you are on a place which is a little bit deeper than the periphery, and therefore superficiality will not help you at all, even glibness, or a certain intellectualism, or a repetition of certain concepts which have no meaning for you – you see it will go into your mind. Sometimes the curiosity can be satisfied. But unless it goes into your mind and your feeling, you'll never have an experience what Work could mean. M2489

As long as you believe that what you are now is quite all right or perhaps so-so, but that you can manage, as far as your, I call it always, ordinary life is concerned, and that you are satisfied with that, then of course there is no place for Work. Work, as I say, is a digging into an objective field. And as such, it's quite different from subjectivity. Subjectivity means that what I am on this Earth. It includes all forms of behavior, every form: in my physical appearance, in the way I happen to feel, and that way I happen to think. So it engages and is busy, you might say, with a certain study of my personality… at the present time having a name, walking on Earth, having been born and having a task to fulfill regarding this life. M2489

Although talking about spiritual values and trying to feel what is really a spirituality within oneself, you will have to come very soon to a certain conclusion about your life, that this life that one lives is not just a hit or miss proposition. It is not just happening. There is a very definite reason why you were born. There is also a reason why you had parents the way they were. There is also a reason why you happen to grow up the way you have grown up. And although one can say that, in unconsciousness, I'm not really responsible for what I am now because I have constantly reacted to that what affected me, the fact still remains that at the time when I consider myself the way I am, I first have to find out what is the truth about my own life. So you might say you start from there. M2489

If I say it now, having to grow up in the direction of becoming a real man, then we would have to define what is a real man. Our definition for a real man is a person who can do, in any condition, at any one time, understanding what he has to do. That is perhaps the shortest definition. What it implies is really that a man is, in that sense, a master of all his particular abilities, and that he knows what to think, and also knows what he should not think about; that he knows what his conscience tells him and that there is no question about wanting to follow his conscience. M2489

And the reason why of course one starts by the assumption first that an "I" could exist, then to try to create it, giving it then a very definite specialty of being able to observe me – for whatever reasons now that I want that observation process to start, it really means that I want to find out the truth about myself. So that I don't, as I say, question it any further, that I don't want to reinterpret it, that I don't want to be affected by any form of conditioning, or rationalization; and that I don't have for myself a liking or a dislike. You see the aim is now that that what I have as my feeling enters many times in the thoughts I have about myself, and that my thoughts are not entirely free… This is all subjectivity. M2489

But for that you have to be quite clear about what you are going to apply. When we talk about objectivity it is very definitely necessary to understand that that should be in any kind of understanding of Work. Because we don't talk, I say, about the periphery; we talk about essential values, of that what a man really is within – sometimes we say his spiritual being. And you can start with ethics, or you can start with ordinary morality, or you can start with a little bit of a conscience, or you can start with an attitude which is serious in ordinary life. And unless you understand that that has to be a requisite, that that has to come first, you will never have the proper attitude towards Work itself. Because Work means you have to be quite sincere about what you really want to become and this is the main reason for being interested. M2489

Intellectual Approach

In Gurdjieffian terms, we would (say) that it is necessary to develop a consciousness and at the same time a conscience so that they both can work together and as it were become part of each other... Sometimes this consciousness is turned in that direction and sometimes it is conscience. But when it is an entity, there is a growing together of these two and then there is no further conflict. And that sense, man could become more whole. ...The question of Work now is how to change one's mind into a pure Intellectual function and how to deepen one's feeling by making it deeply Emotional - also that one can count on it. The first way of introducing something into one's mind which could function Objectively, we simply call an Objective faculty. M1595

You see this "I" has a very definite function. And I have to know that it isn't here as yet. The question that it has to be made or created is exactly the same as an assumption that it is there already, but it is of no use to me because it is covered. And therefore the process of creation of an "I" is practically the same as the uncovering of that what is now hidden and then becomes apparent so then it could function. … There is something that is not here as yet in my unconscious state and I would like to make it or I would like to have it available. The reason I want it is that my mind and my feeling do not carry me far enough in the actuality of a knowledge which is irrefutable about myself. M2489

But if it is a question of seeing myself at the moment when I actually am what I am, it becomes very difficult for my mind even, to be impartial about it. The thought process doesn't allow that. It allows the kind of energy as represented by a function which I call anticipating the future to go through me as future. Then when it is in me, it changes and becomes past. And I'm interested in that particular moment when this change, which is coming towards me as a form of energy, goes after that away from me. And we are interested in that particular process of the moment when that happens. … And it is that what you have to understand quite well because if I want to have real knowledge I don't want any thought process to interfere with that kind of a method which we call awareness. M2489

But when I talk about a harmonious man, and the wish to become a real man in the sense I've meant it, in the sense I try to describe it, a conscious and conscientious man who has a will, then I do require the development which I call evolution of that what is now potential. And I have to find out first what is now actual for myself, and then what I now consider potential. Then I have to have a wish to make that potential actual, and that is what Work is about – the formation of that what does not exist as yet, but to make it real in the form of a continuation of one's life on different levels compared to this Earth, leaving as it were the Earth for whatever it is, and entering into a sphere that the Earth as it were does not count anymore. M2489

In its simplicity it's a question of the creation of "I" and imagining that an "I" starts to function in the form of observing; that is, seeing myself; seeing that what I am, giving information about myself. This "I" receiving knowledge, but knowledge which is truthful, and in that sense absolute. Which means that that kind of knowledge has to be impartial, impartial of me – when I say me as "it," and I distinguish that from "I"; "I" observing me, functioning in a correct way – in that process of observing – observes me – functioning in a correct way – in that process of observing – observes me – that is this "it", as a body, in whatever the body is doing, physically. M2489

It's only the "I" which starts to become objective and then gives me facts, and such facts become absolute when they are free from partiality and when they are recorded – simultaneity – at the time when it does happen. Sometimes "now" we say, that what takes place "now" at the present time. Sometimes one wants to be reminded by simply saying for oneself, I am now. M2489

Question: Mr. Nyland, what is the relationship between the gathering of data, the facts - the absolute facts - and the growth of "I?"

Mr. Nyland: The relation is that "I" is the instrument by which such data have been received. "I" will continue to grow the more, you might say, it works. The working of "I" means it is engaged in an observation process. If "I" in the beginning is very small, because my wish does not know exactly how to create something that can function objectively, I can assume that by the continued exercise which I give "I" or ask "I" to perform for me, that the "I" will gradually develop.

And so the more data I can obtain about myself of that kind we talk about, that is objective facts, or facts of an absolute value, or facts which are truthful in the real sense of the word, the more such facts accumulated by "I," the more "I" has grown up even to the point of maturity. And simply I use the word maturity in order to give an idea about growth.

In reality an "I" is not like a body which grows up to maturity like we are familiar with in the physical form. But when it becomes really cognizant of its own existence and the ability to be able to do, which usually goes together with growth, and it takes place many times either in the feeling or in the mind; then this "I" has a quality which

I call maturity simply because it then can function different from when it use to be when so called "young." So there is a direct relationship, the more facts and data I have the more I can assume that "I" is more full grown, does that answer it?

Question: Yes, that makes more sense to me; it isn't the gathering of the facts itself, but the development of "I" that is the goal?

Mr. Nyland: It is the development of the facts which are essentially of value. The "I" itself existing does not mean very much more than just an "I" becomes an instrument. The "I" is only the mediator; it has a very definite task to fulfill. The "I" in the last instance really means that God sent some kind of form of life into this "I," which then this "I" has to fulfill as a task for me. So the "I" becomes only an instrument; even if it is full-grown it still remains an instrument. That which counts is the truth about myself - what I am - as an ordinary human being. And the utilization of such facts for the purpose of growing up to become an individuality. Which means that a man, when he is an Individuality, has a full grown Consciousness and a Conscience and a Will. That is the aim and that is the description, you might say, of a Man - harmonious - in accordance with the terminology of Gurdjieff. M2236

Now, what is awareness? It simply means that something in me is aware of the existence of myself, that that what I am, is understood to exist. By that of course we mean that, in the first place it has life but, in the second place, being a personality in a human being, it also has a form through which life is expressed. M2489

The difference between awareness and thought processes is first that both are mental activities. But the mental activity which belongs to an awareness is an awareness of a registration at the moment when that what is a fact happens to exist, and then is registered as such at that moment. In thinking, there is always just a little time elapsed between that what is being seen or heard and the registration in myself as a brain. And during that little period there is already a chance that there are associative values. M2489

The difference now between real emotion or for that matter what is real thought in the sense of awareness, is a freedom from all the different interpretations that are connected with any kind of a thought, any kind of a feeling. And so when I say I want to be aware, it means I don't want any interference of anything, coming from my feeling, coming from my mind, coming from any form of liking of my body; I just want a fact to exist by itself and I want to register that as a fact. M2489

This illustrates the difference between a thought and an awareness process. In an awareness there is no conditioning, no rationalizations, nothing that I wish to interpret, nothing that I want to describe and thereby giving it a certain place, or even indicating by the description a certain property. I want truth by itself without having to describe it. And you see it's obvious that I only will become objective when that what is there is actually that and no thought has any chance to change it, or to interpret it for me. That introduces this question of simultaneity. M2489

This particular process of the description of Work is connected with an imagination of oneself to live “as if” that what is an “I” already exists. That is, in imagination I create an “I” and have belief in the existence of it and attach then to that existence, in imagination, a certain quality which I call observing, and I wish this observation to take place regarding myself. That what is observed is me… And when this “I” observes my body, particularly when it is in motion, it receives an impression from me which is then registered in this “I.” That impression is a form of energy, existing simply by the fact that I am. And when I now make a statement as far as the “I” is concerned, that “I am” exists and receives from me the impression, the reality as energy of me existing, the “I” changes from imaginary into the actuality of receiving, as an apparatus, expressions – impressions of me which are real. That is how one creates. M2489

And we talk then about “as if”. “As if” only is considering that what is not as yet, and imagining that it is in existence. The place of an “I,” when it is created, is within me. We do not say it is outside. We do not say “as if” outside, than only for one reason: to indicate objectivity because that I can understand. When something is outside of me, for me there is a realization of something that is non-subjective. And only in that sense will I say it is “as if” outside. But in reality it is never outside because I have no control of anything outside of me. M2489

There are two places where an “I” can be created. One is in my mind, and the other is in my heart, quite definitely as a result of two approaches: an intellectual one in wanting to describe what an “I” is, and an emotional one which wants to feel what an “I” is, and we can talk about that later if that is not entirely clear. But the fact remains, that that what is within me can become part of me when it starts to function. And the problem is now for this “I” to start to function in being observant of me, or when I say emotionally, that it has to be emotionally present to me, so that then I can feel that what is near me as something of a higher nature. M2489

How do I now go about it when I wish for myself to evolve or to acquire that kind of consciousness? In the first place, it has to be non-subjective. It has to be quite clear that that what is Intellectual recording of facts should remain facts as they are. And for that reason I cannot have any interference with anything else of myself; neither associations or other thoughts, or that which is identification with my feelings. So, I wish now in Work on myself to acquire facts which are as absolute or objective as I can make them! This means that my mind, as it is functioning now, and when it is functioning in ordinary life - it is subjective. I would like to have something that records facts in a mental fashion, which then functions as an Objective faculty regarding that what I am. M1403

Observation means: that something in me should start to exist which enables "that" to record facts about myself. So the true Observation starts with something, that I now hope, or create, or assume to exist. And I call it "I" or the beginnings of "I." I can

also call it the beginning of my soul. It is the beginning of an Intellectual capacity which can function Objectively... M1403

That what I try to say regarding the difference between a mental functioning - one as a thought process, as it is now, and that other - where that little "I" is, which tries to become aware, simply means that I would like the mental functioning to be completely free from associative processes. ... So now here are the three requirements - "I" observes me "it," and this "I" observes impartially. And this "I" records the fact of existence of me at a time it happens. This is true Observation. M1403

Emotional Approach

This is the difficulty when I talk emotionally. It's much easier to define impartiality by simply saying, "Yes, in an intellectual recording, I cannot afford to have anything that somehow or other I like or dislike." But when I emotionally am involved in that what I see and I feel for myself, what it is, and sometimes I may even have pity, or that what I describe as myself in an emotional state as myself what I am, then of course, in that feeling, I will also have a certain judgment. And the difficulty of getting clear facts which are truthful, in an emotional sense, is extremely difficult.... M1526

Work must be within oneself. Work must be available to me wherever I am. It must be like God is Omnipresent to me as Work whenever I call on that what I wish to become in the form of "I," objectivity, freedom, conscience, that that is there for me then anytime whenever I wish, whenever the conditions are right, whenever, you might say, I'm entitled to it. Constantly this kind of an attitude should one have towards Work, this attitude of prayer—I will be in communion with something that is not my own. But I make it my own because I uncover it and it turn out that it is me." M1595

So the development on an emotional scale has to be dependent on the development of one's consciousness. And those roads are parallel. And they feed each other. They are needed for each other to affirm, from the standpoint of an emotion that what is right intellectually; and from the standpoint of intellectualism, that what is right emotionally. That is why the Do-Re-Mi and the Sol-La-Si - that is, the Do-Re-Me of intellectual Soul body, and the Sol-La-Si of the Kesdjanian always must be parallel, and always exchange between each other. Step-by-step, the Do, Re, and Mi, correspond to the Sol, La, and Si, and that ultimately that what will help me to go further with the Soul is supplied by the energy accumulated in the Kesdjanian Body. But you see how necessary it is to see that these things belong together, because even intuitively, I gain knowledge. There is no question about it. M1526

Why should I as a human being, be bound on earth? Then there is something in one that becomes a man. That is becoming to a man. And belongs to him. That is the

remnant of that what is his life, expressed before he was conceived. And that now takes a form as a will. As a result of "I." As a result of consciousness and conscience, working together as one unit, now manifesting as a man should be, as a man, an individual, where all his personality has gone, somehow or other to be used up for the purpose that when he walks on the street, he calls on his personality to be observed by something of a higher kind. And then he says, "This is my Work at the present time, now is the opportunity. Now is the moment. Now this is the God-given possibility that I know that at this time I can, in life, be Infinity." This is really how to wake up. M1526

Let me explain a little bit about the "I." I try to create an "I" in the image of God; that is, life existing, wishing it to exist in that what I wish to make my guide. And if I create it I do the best I can within the limitations of my subjectivity. And I know that all I really can do is to create as it were a little bit of a shell, a form, because I cannot give life to it. My life is bound up with me; I cannot separate it. I can only use life in certain forms of behavior, by being what I am and thinking and feeling and actually doing, being active physically. But this whole question of being able to give life can only take place when there is life that I can separate from myself, and I cannot do it. I don't see any possibility of doing it. In that kind of a situation of course I'm stunted. I cannot go across it in some way or other. I do not know unless I would call in the help of that what is of a higher quality and in which I have to have belief. M2489

And whatever the image is of God for myself, or any higher form of being that is not like I am, all such concepts of course can exist in imagination until I make a contact with them in some form or other. And now I say, I wish that something of that kind could exist on this Earth, because I need help of a kind of objective value because my subjectivity doesn't get me far enough and it makes me only get up to a certain point and then I get stuck. And so the creation of an "I" really means that I make something as a container. And then I pray to God, or to whoever there is of a higher kind as spiritual existence, that they can give some of their life to make my "I" alive for me. That's the way an "I" starts to function. It is partly me – a very small part and very inferior and completely subjective. At the same time it is also, you might say, god-like, and not me until it becomes my "I." And so, the creation of an "I," when it starts to function in reality, when it actually exists, is like a gift. M2489

And it is then given to me for the purpose of an understanding of myself in which then my life takes on an entirely different aspect, because I say if I ask for an "I" to exist and I wish to create it, then if it does exist I have to conform to that existence. Because something then is within me which I call my conscience and I cannot say that I want to Work unless I'm willing to Work. M2489

So "I" is made of two things: one comes from me, to the highest extent of the possibilities of my wish for wanting to understand my own life. The other is in prayer towards God hoping that he will consider me his child. When this "I" then starts to function, it has that kind of a task for me because it was created for me, by me, by the grace of God. You understand that I hope? The facts count. Those are

the facts that one uses for the building of a Kesjianian body; those are the facts I use for the building of a Soul. "I" is only instrumental to create them, and then afterwards I have to do some more work to see what can be used. The facts I receive of an objective kind are like bricks. I have to build a house for the Kesjianian body itself. M2336

Afterwards, if I know how to build a Soul, I will have to do that also in order to have a chance that if God ever comes down to earth with me, to me, that he has a house to be in. The Soul becomes a representation of God within a man when this man grows up reaching towards God wishing to be fused. M2336

Question: Mr. Nyland, I'd like to ask a question ...one in which you described the way of work in ABC, the other in which you describe another way of work. The question I have is, is it that one either one way or the other, of those two sources of the wish, or is it a mixture of both?

Mr. Nyland: In a general way, when everyone talks about work, and tries to explain what is needed for work on oneself - and one starts to (talk) about an observation process, in which then, that kind of an observation being done by the creation first of an "I," and then giving to "I" the necessity to work as it were - to work on oneself means that the "I" is working on what one is as a personality. And working on, in this particular case, only means that certain observation or a registration of the existence of oneself as a personality; and that the "I" in that sense, when it observes, has to be impartial, and that the observation should be taking place at the moment when it is recorded. We usually call this a little bit of an Intellectual approach. Because it is quite logical to assume that if I want to record some facts, that I need a mental functioning for it. M1583

Facts of course can also be collected Emotionally. But in order to clarify for oneself whatever this kind an Emotional Fact is, that I consider an experience of myself, I many times will try to formulate it in some way, so that in my mind I know what is meant by a certain kind of feeling. Now, not every person is really inclined to try to define certain things first, as a formulation. There are certain minds that really require, first a formulation before they can go ahead. And if it isn't clear in their head, and if the different reasons that are added to it, or the motivations are not clearly defined for a person, or when the process of that what is necessary is not logically build up, then a person will want to insist that he knows a little more about theory, then it is perhaps is good for him, and also that when he starts that, then he forgets certain things that are quite necessary in this whole process of working on oneself. M1583

For the second approach, maybe called a little more religious, but it definitely has in mind that there is something else outside of me which could be of help, and that all I then have to do is to create an opportunity for that outside, of a higher quality, to come in the presence of myself. And that I make that kind of a contact, sometimes in prayer, and sometimes I fear that it is not enough for me just to pray; because it is not.

It is almost when I pray that it is a one-way street. I send certain things in the direction of God, and I hope of course that he listens. And then, when I say, that God is God and he can not really bother about me, and I am a sinful person, and for that reason I need a kind of a mediator, or some kind of a help, which can translate as it were, for me, that what I am, so that in the eyes of God He will not receive immediately all the representations of my vices; then I say perhaps if Christ could function in that sense, I would consider him the means by which I could reach Christ's Father and I call that 'My God,' simply because God is too far away and I need someone else to guide me. Now, that principle is quite correct. M1583

This you might say is an emotional approach. It means I wish a presence, I wish something to be with me, to guide me. I wish with the intensity of an emotion, to have something in me that creates energy, so that I can continue to live in the presence of that kind of light, or in that kind of quality, or as if heaven is on earth for me; or as if that what is within me, I discover to be heaven within myself. And it is the same kind of principle that is involved when I create "I." M1583

So the process is exactly the same, only I reach it a little bit differently in formulating on one hand, and in the other, in intuitively accepting the possibility of a presence. The result is always a presence of a certain kind. I call it now an Objective kind, and that I define by the ability to be impartial to me, that is to accept myself as I am, and also when it is in the image of God to be free from the time I live under. And that of course illustrates the whole idea of simultaneity or the instant that what is needed for the recording of that what actually exists at that time, and for that I use the word, 'that moment', because the moment indicates I am freed from the time dimensions. M1583

The purpose of an "I" is to take charge of these kinds of developments so that instead they are consecutive - so they become at the same time developing equally and you might say simultaneously. And so although the emphasis remains on the development of one's inner life, and that is the way we start in that kind of development, it always means that the mind still has to follow in a further understanding necessary for the more complete development of a feeling. The feeling goes over into an emotional state and becomes more conscientious regarding expenditures of energy. The mind becomes more free from the past and eliminates associations, then starts to function in a mental way by introducing awareness in order to be free from different kinds of thought processes. M2572

And so you get really a totality of the three things starting to develop in connection with each other. And the two which have the possibility for further development are first one's emotional center and the other one's mental function, and then they, in combination with each other, produce a will on the part of a man which is executed by the physical body as the result of the agreement between the mental functions and the emotional functions. M2572

So you see you cannot leave this inner life out because that is in the beginning our emotional state. And together with the attempt on the part of an "I," to join them and

make them agree with each other, the emotional has also to develop and the emphasis is then on the possibility for an inner life to become more pronounced. We leave usually the further functioning of the mind to a later date because that requires much more attention since the mind is so, in the first place separated and is not in such a direct contact as the emotional state is with the body; but in the second place the development of a consciousness will take much longer than the development of an emotional state. M2572

I think it is necessary to look at it from a more overall standpoint instead of sticking to the original explanation, of here is a mind and it functions, and here is an "I" and it starts to function in my mind, and then there is my inner life that has to develop also. And then whatever one wants to do in activity of the physical body, etc. The real reason why one starts with the development of a feeling and changing it over into an emotional state is that it is so closely connected with the activity of the physical body itself; and that is a logical reason to start with that because it is much more accessible to us when we start. M2572

Inner life as a whole, starting with the changing over of a feeling into an emotional state, starts to take in much more of my personality. And in the beginning of a development under the influence of an "I," the emotional state starts to take the upper hand regarding the conscientious efforts and also the decision by means of conscience of what is right for the further development of a person. So because of that it is not so easy to attack, as it were, the mind and the way it is. We first have to overcome the difficulty of making the emotional center function independently from the physical so that then the emotional can give commands to the physical itself. M2572

So the real development, although it starts under the influence of an understanding as represented by an "I" functioning in the mind, it is just sufficient to indicate what ought to be done. And then the accent is transferred to the emotional state and the further development of that, as it were, when the "I" starts to open up the possibility for a development, the emotional center starts to function on itself and allows then this "I" to come, as it were, to inspect it. And many times we see that, as if an "I" starts to penetrate into the essentiality of a person, and finally hopes to reach what we call magnetic center in order to fulfill his real function of making a combination between the mind wishing to become conscious and a feeling wanting to become emotional. M2572

Physical Approach

There is the tape, it's as clear as a bell; and if you only want to listen to it, take it out, and sit down and digest it, you will find out what is Physical approach. It has to do with the physical aspect, of course. And as I said last night, it has to do with something that belongs with the Physical body, the same way as when you talk Intellectually it has to do with your mind, and when it is an Emotional one it has to do with your heart. So, the Physical approach makes the center of that kind of an

approach the physical body. But then it has to be used for a very definite purpose leading up gradually to the condition of wishing to be Conscious and Conscientious, because that's the aim of a man. And the body has no further reason for existence, existing then only that it becomes a servant to those two, which can develop. And the body has no further potentiality. M2290

So, what are the requirements of the body itself, and how can one die to the requirements of the body? And logically you have to consider your manifestations, and in that sense, I've used it - as a Physical approach - assuming that you knew what I was talking about. It's not just going inside, or discovering your inner life. That many times is a question of your feeling, much more than physical body itself, because the physical body doesn't have an inner life at all. So when one talks about a physical approach, it starts with a sensing of the body, an understanding of what the body is, what it wants, and to what extent it is entitled to such wishes, and to discover to what extent then such wishes determine the possession of yourself by your body. And to put the body in the proper place of becoming a servant to the other two which are far more important for development, since they are potential. And work means I want to bring that potentiality up to a certain degree of development so that then Kesdjianian or Soul body could become full-grown. And the body has a place has a place in respect of that. And therefore I want to make sure that whatever the body wishes by itself, still is the necessity of maintaining itself, for its own sake, to be a servant to the other two. M2290

So there are wishes on the part of the body like maintenance, feeding itself - that is to be fed, sleeping, or conditions of that kind in which the body can function without interfering with my real wish of wanting to develop in an Emotional or an Intellectual sense. I said on that tape also that it is really a combination of all three, and a wish to understand three different approaches dependent entirely on the kind of a person one is. And sometimes Intellect appeals, and sometimes Emotion, sometimes just pure Physical." M2290

And many times the physical approach - if one understands it and becomes aware in that sense of an intellectual sub-center becoming aware of the existence of the physical body - that starting with sensing, and then, you might say this missing the ordinary mind, that then something else could exist which is aware of the physical body existing in its manifestations only. And the sensing of such manifestation, this time becoming more and more impartial to the manifestations themselves, will produce a state within oneself very much comparable to the existence of "I," without defining it. M2290

Intellectually it is defined very sharply as a consideration of the mind functioning in a certain way - we call it Objectively. You define it also when you talk of the presence of something, together with that what you are, in the presence of which, the body and the feeling, itself, have to manifest in a certain way - you might say - in accordance with the presence of a higher level of Being, present to you, it may be God it may be even "I." But with the physical approach you don't do that! You go on and discover

more and more about what you are, as you are, sensing if you can that what is a manifestation, and registering it first in the mind, and gradually introducing impartiality, because of the repetition of the manifestation of the physical body itself. And that approach is a very good one, but you cannot understand it unless you know something about the other approaches. And it is for that reason I didn't want to talk about that in the very beginning, several years ago, because you would start mixing it up. M2290

A body which can sense will be able to stand on its own feet. It will give the body itself a certain form of consciousness. It is not a consciousness that can be compared to what takes place in the brain, but it is a form of knowledge of its own existence and the sensing becomes important, with the aid of the mind to give that what is the body now a sense of existing by itself. I say it is important because at the present time we don't possess it, and that we need the mind in order to guide, for the time being, what is now necessary for the development of a sensing process in the body. That ultimately the mind need not interfere at all any more, or rather the mind can withdraw as a teacher and the body will be able to sense at any one time when the body wishes. M1407

It's extremely important to see this kind of a development because it will need finally for that what is physical nature as body in the releasing of the Si-Do and it will give then the body freedom to move in any way it wishes without being dependent on one's feeling or one's mind and it can then exist on its own and if Kesdjan or Soul exists that can leave the body without any further attachment to it. M1407

This is the important part of the development of the first octave, and one has to start to work on that by the freeing of what that is now necessary by the over-bridging of the Kesdjanian octave at Fa that at the same time the Si-Do, the loosening of that what is now body from its manifestations will have to be substituted so that the manifestations will have to disappear if need be and in its place - in their place, - will come the function of sensing. When sensing is there I do not have to manifest, but if I wish to manifest my sensing will give the direction to the manifestation. M1407

You see, the aim of life and aim of Work is the development of independent bodies. That is why the emphasis is in the beginning so much on impartiality, on the realization of existences independently of each other. One undoes, as it were, that what has been created as Trogoautoegocrat and brings it back to an entity of its own in which the body becomes a unity, in which kesdjan is a unity, in which Soul is a unity, which then because of the freedom from each other, they then can in turn be united by that what is of a higher quality and one calls it "I". M1407

The little "I" shifts, shifts its position. Sometimes it is in Consciousness, sometimes it is in Conscience, sometimes it is in Will. But the three have developed and the Si-Do has been reached, at least in two bodies; that is when there is a possibility of freedom in Si-Do for the physical and when also Kesdjan has been reached at Si-Do, also in freedom because of Conscious Labor and Intentional suffering, that then there is the

possibility of - and this goes together again with the development of the Sol-La-Si of Intellectual body - of a unity between the three under the influence of that what is "I". M1407

"I" then has separated from the bodies and is becoming independent of that what is the instrument as the coach and the horses, the horse and the coachman. It becomes then the real passenger. The passenger is the key to God. The "I" is that what is then needed for the unification of man and it is then the realization of the independence of the three bodies which at the proper time when it is reached and when man is ready not only to leave this earth, but to leave it in such a way never to return, that he enters into Cosmic consciousness." M1407

Combining approaches

Many times, the combination of the so-called emotional and intellectual approach is of course much better. M2471

One simply says that the personality, as it happens to be on Earth, could become a real individuality with freedom from Earth, in which the three centers have developed to the fullest development that is possible for them - and we call them three bodies existing. And then the "I," representing that what is first Intellect, that what becomes one's conscience, and finally as expressed in the form of man as Will in doing what has to be done. M1595

One's feelings has to become deepened and we call that an Emotional state in which the accent of his Wish is not selfish any longer - on him - but it is including that, I would almost say Love of Mankind, or at least a Love for others, or for other conditions, or for other forms of life - like plants and animals. And ultimately a Love Wishing to be devoted to that what is God, whatever his God is for him as a higher form of living; living on a different higher level of being. M1595

So the "I" has only a temporary function. If a man could be considered full grown, meaning by that he has three full-grown bodies, there is no more reason for the "I" to exist. And the last act on the part of "I" is to help in the fusion of the three bodies to become one. Don't emphasize "I" too much and only as a wonderful guide and a great help, but after it has fulfilled its purpose it can go back to God. Let me explain a little bit, "I" means I wish to create something that is going to help me - because in my ordinary subjectivity, I don't know which way to turn because one thing is as good as another. Any kind of an interpretation can be followed by any other kind of interpretation. As long as I am influenced by liking and disliking, on the part of my feeling I will never be free from myself. M2336

What I wish to become is a grown up person of three dimensions. The three dimensions of a man are really his three centers growing up as three full-grown bodies. Because out of the three, there is the possibility of a structure, first as a cube,

you might say, but then gradually having both volume, height, and width and breadth, whatever it is as volume, the totality of that which could exist for me, is then reducible to a point in which all the properties are still there, and then enabling me, at that point, to be able to become something else on a higher scale. So there are two kind of measures: one...as I say, is horizontal, the other vertical. M2216

I want to say something about the law of three because we uncover it gradually the more one becomes acquainted with the law of seven and although it may not be so easy to distinguish in the law of seven, 1-4-2-8-5-7, as you know it is one-seventh and a fraction repeating and repeating. The law of seven is the law of phenomena: of that what we can see and notice. The law of three is the law of noumena, that is, what is behind that is not immediately visible but which could become visible if one lifts up the veil you might say, which is represented by the law of seven in such a way that we can see through it and that we recognize what is really the law of seen as related to the law of three - that is, I say, behind, what is deeper or rather what is really the representation of ordinary life. M735

I'm now taking the enneagram as the possibility of man in which the bottom part that is between three and six that you remember where then, of course, it's also four and five, are not connected. That is the emotional center, that is, that what is at the present time in man only a little bit developed and it cannot over-bridge from four to five and only having to go through the regular routine of one, four, two up to two again, eight up to the other side, five then is needed, and then seven in order to give again a jumping board to get to one. M735

So the division of the enneagram simply means that man as he is actually cannot without any help, over-bridge his emotional center and to go on his own, you might say, into his intellectual development. You see, the first segment is physical, the second segment, at the bottom is emotional, the third part is intellectual but the intellectual is not developed and the other, you might say, is vague, and that now, if I understand the law of three, which starts at nine, runs in a certain circle three six nine, three six nine. Because of this motion, the completion of the 142 857 can be accomplished. It is that way the enneagram can start to function as a certain symbol which starts to rotate, and when you look at it and you see it then rotate you will see that it will become one point - in that the law of seven and the law of three have become one. And in the motion of that the enneagram as a symbol has moved towards you. M735

One may not see this immediately when you look at the enneagram but when you start to study it and try to almost, I would say, try to find out what is behind it, you will see that gradually that becomes much clearer, that actually in the rotation and the rotary movement, something is taking place in that, and it starts then to develop something that belongs to a different level of being which is kesdjian. It is centered around a wish, that is the wish to over-bridge in the enneagram between four and five; but I use constantly 1 4 2 5 8 7 for that purpose, that is, I am using my physical body for the purpose of accomplishing what I want to do. It is this way that when I have a

physical body with a wish, I know that I cannot immediately go to the development of Kesdjan, and for that a thought is needed, and that I then, in the triangle, I make one, that is my physical body, unite with three as the thought which has instigated the possibility because of knowledge settling, you might say, for two, as kesdjian, so that the relationship of the triangle is 1 3 2, that ultimately it doesn't make any difference when all become one. M735

I go from one to four. Why? Because I have to have the wish, I have to go back again to the physical center, that is two. That is, I have to go back to start Work, but I don't know in the physical center what I should do. With that I go to eight, that is, my intellect, that is, at least where there is a little potentiality of an insight, and this realization in my mind, that something has to be done, as represented by eight, I then also realize my force is not strong enough. I go down to five. Again I am fed by an emotion because that is the side of the enneagram on the left side. Five. Now I reaffirm in an intellectual sense of the law of seven. And then for the next cycle, I return from seven back again to one, and then to repeat, and in that process, I cross the line between nine and three and between three and six and between six and nine. I cross twice. Each time I cross the two lines. Each time when I cross, I am in touch with the possibilities of the Law of Seven, the Law of Three. M735

So when I say I wish to work, all of me has to be there to wish. And when I now say, in my mind, an objective faculty should start to function, it introduces a relationship towards my physical body; and in that the three centers of myself are connected. And that is the result of the intellectual process. But when I say that what is now, and I hope God to be present to me, in the first place has to be of an emotional quality, because I cannot conceive of God unless I love Him or He loves me. And I say what is there to Love? And He then is Present to my personality as a body, and in which then, calling Him, I verbalize, to some extent, that what is my need, basing it on my necessity of that what I realize I am. And I need Him. M1583

And again, in that same way, all three centers are connected. And then these three centers start to function in the personality of a man, and they are, as it were, rotating from one to the other, or something takes place, starting with a wish, becoming intellectualized, being the observation process regarding the body which is the object and again producing the wish, producing the observation, producing the object. It circles around in a certain way. M1583

But when I start with God being present to my emotional state, and it is then the state of my body where the presence happens to be, and the formulation which happens to be in my mind, I also have a rotating process between the three different centers. And when that is represented by a circle, it doesn't matter at what point of the circle I enter, when I once am on the circle there is the rotation, as a result of a continued effort to work on myself. You cannot exclude one from the other.... It both goes together, and at times, one person will have both at the same time. And sometimes he flows over a little bit and become a little bit more intellectual. And at other times he doesn't want to be intellectual, because he says intuitively I know that what is the

presence of God, I should not try to describe, all I wish is for Him to be there. So that then I receive the influence of His presence. M1583

Then you become an instrument which can at such a time create much easier in your laboratory a condition which then in a chemical construction, would be like a new product; and you put together your wish, and you give it a form of your mind, and then the wish as a chemical is put to the test by the conversion of that what you which to understand as Awareness. And there is the formation of a new product of chemistry with entirely different properties then before. And that happens to be your "I." M1583

When a man becomes conscious, he becomes conscious only when he dares to be alone. And when he is really alone his conscience will come, and tell him, that 'that' is his friend. And then the consciousness and conscience can become in man One. And then in this oneness, that what man is, is already more than 50 percent Objective. And then it is a very small matter to gain the experience as an execution of one's will, to give man the understanding to reach a higher level. M1583

Definitions of "I"

So the true Observation starts with something, that I now hope, or create, or assume to exist. And I call it "I" or the beginnings of "I." I can also call it the beginning of my soul. It is the beginning of an Intellectual capacity which can function Objectively... M1403

"I" is the instrument by which such data have been received... The working of "I" means it is engaged in an observation process. M2336

The first way of introducing something into one's mind which could function Objectively, we simply call an Objective faculty. M1595

Question: Mr. Nyland, what is the relationship between the gathering of data, the facts--the absolute facts--and the growth of "I?" Mr. Nyland: The relation is that "I" is the instrument by which such data have been received. "I" will continue to grow the more, you might say, it works. The working of "I" means it is engaged in an observation process. M2336

It is the development of the facts which are essentially of value. The "I" itself existing does not mean very much more than just an "I" becomes an instrument. The "I" is only the mediator; it has a very definite task to fulfill... M2336

So the "I" becomes only an instrument; even if it is full grown it still remains an instrument. M2336

And then the "I," representing that what is first Intellect, that what becomes one's conscience, and finally as expressed in the form of man as Will in doing what has to be done. M1595

So the real development, although it starts under the influence of an understanding as represented by an "I" functioning in the mind, it is just sufficient to indicate what ought to be done. And then the accent is transferred to the emotional state and the further development of that, as it were, when the "I" starts to open up the possibility for a development, the emotional center starts to function on itself and allows then this "I" to come, as it were, to inspect it. M2572

Facts of course can also be collected Emotionally. But in order to clarify for oneself whatever this kind an Emotional Fact is, that I consider an experience of myself, I many times will try to formulate it in some way, so that in my mind I know what is meant by a certain kind of feeling. M1583

The facts count. Those are the facts that one uses for the building of a Kesjianian body; those are the facts I use for the building of a Soul. "I" is only instrumental to create them, and then afterwards I have to do some more work to see what can be used. The facts I receive of an objective kind are like bricks. I have to build a house for the Kesjianian body itself. M2336

This you might say is an emotional approach. It means I wish a presence, I wish something to be with me, to guide me. I wish with the intensity of an emotion, to have something in me that creates energy, so that I can continue to live in the presence of that kind of light, or in that kind of quality, or as if heaven is on earth for me; or as if that what is within me, I discover to be heaven within myself. And it is the same kind of principle that is involved when I create "I." M1583

The reason why Gurdjieff starts to emphasize the necessity of an "I" is simply that an "I," as conceived and perhaps created, and as being fed gradually, becoming then the totality of something as an entity representing consciousness and conscience,...M1595

And the sensing of the such manifestation, <in physical approach, ed.> this time becoming more and more impartial to the manifestations themselves, will produce a state within oneself very much comparable to the existence of "I," without defining it. Intellectually it is defined very sharply...You define it also when you talk of the presence of something, ...But with the physical approach you don't do that." M2290

"You see, the aim of life and aim of Work is the development of independent bodies. That is why the emphasis is in the beginning so much on impartiality, on the realization of existences independently of each other. One undoes, as it were, that what has been created as Trogoautoegocrat and brings it back to an entity of its own in which the body becomes a unity, in which Kesdjan is a unity, in which Soul is a unity, which then because of the freedom from each other, they then can in turn be united by that what is of a higher quality and one calls it "I". M1407

"The little "I" shifts, shifts its position. Sometimes it is in Consciousness, sometimes it is in Conscience, sometimes it is in Will. But the three have developed and the Si-Do has been reached, at least in two bodies; that is when there is a possibility of freedom in Si-Do for the physical and when also Kesdjan has been reached at Si-Do, also in freedom because of Conscious Labor and Intentional suffering, that then there is the possibility of - and this goes together again with the development of the Sol-La-Si of Intellectual body - of a unity between the three under the influence of that what is "I"." M1407

"I" then has separated from the bodies and is becoming independent of that what is the instrument as the coach and the horses, the horse and the coachman. It becomes then the real passenger. The passenger is the key to God. The "I" is that what is then needed for the unification of man and it is then the realization of the independence of the three bodies which at the proper time when it is reached and when man is ready not only to leave this earth, but to leave it in such a way never to return, that he enters into Cosmic consciousness." M 1407

And there is the formation of a new product of chemistry with entirely different properties then before. And that happens to be your "I." M1583

So the "I" has only a temporary function. If a man could be considered full grown, meaning by that he has three full-grown bodies, there is no more reason for the "I" to exist. And the last act on the part of "I" is to help in the fusion of the three bodies to become one. Don't emphasize "I" too much and only as a wonderful guide and a great help, but after it has fulfilled its purpose it can go back to God. M2336